A34 cont./

The Chiriguano have their loom in common with many tribes of tropical America, and they doubtless were already acquainted with it in Paraguay, at least in a more rudimentary form. In some Chiriguano villages looms of the Inca or Quichua /Quechua/ type, that is to say, horizontal ones, can be seen. The warp is then fastened to a small cord along a piece of wood and the cloth is rolled around as it is produced.

Headbands and belts are woven with looms of a type similar to the one just described. The warp threads are fastened to a loop of cotton attached to a hut post. As the fabric is made it is rolled around two small sticks or two ears of corn attached to the lower end of the warp (for this type of loom, see Nordenskiöld, 16, Fig. 4, p. 111).

I am reproducing in Fig. 91, a *tumbi* headband. These ornaments have now become very rare, and only a few old men still wear them. Our specimen is dyed with natural colors.

Every Indian woman who lives outside the influence of the missions still wears the *tipoy*, that is, a kind of long sheath which they fasten on the shoulder nowadays with a safety pin and formerly /Plate LXXII appears here/ /A34/ with a thorn. In olden times these *tipoy* were woven by the Indian women on looms of the Arawak type. They were of cotton and dyed blue-black. /Fig. 90 appears here./ Today it is almost impossible to find a woman whose *tipoy* is not made of *chamaisse*, a kind of cheap cotton cloth which the Syrians and half-breeds sell at a high price to our Indians. In the Caipipendí valley /Fig. 91 appears here/ I met two old women who still kept the *tipoy* of olden times. They would not give it up to me for any price. At Caraparí, an old fellow desirous of striking a good bargain sold me his wife's at a very /A36/ high price in order to buy brandy for himself. It was very necessary to celebrate Easter fittingly.

The skirts (*tipy-kumbai*) which the men formerly sported exist no more except in the memory of the old men.

(See p. 278--Analyst)

/456/

285 Plate LXXX, Figures 1 and 2. Height, 8 centimeters; width, 13 centimeters. Provenance: Caruruti.

The fine strips of palm leaves which make up this basket are wider and more brittle than the ones constituting the preceding one of identical shape but different technique. The fibers, instead of radiating from a single center, simply cross, following the rhythm which Figure 2 of the same plate permits examining.

Fig. 113. Hat of the type of Figure 112 in the process of being made. (About 1/6 nat. size.)

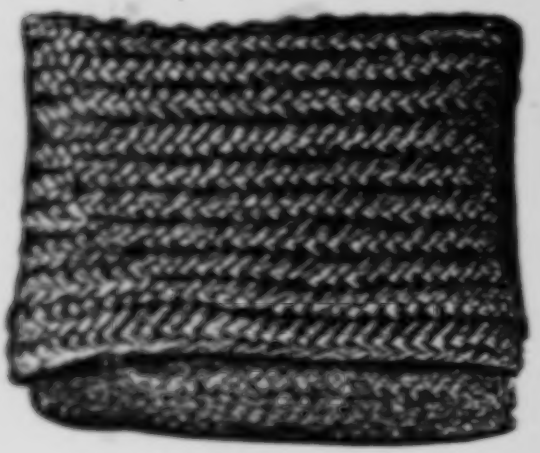

Fig. 114. Chiriguano cigarette case in twilled work. Prov.: Caruruti. (2/3 nat. size.)

Figure 112. Height, 10 centimeters; diameter, 36 centimeters. Provenance: Caruruti.

This hat is made exactly according to the technique of the baskets of Plate LXXVIII and Figs. 110 and 111.

/456 cont./

285 294 A half-finished hat (Fig. 113) which I was able to acquire at Carurutí shows well the process of fabrication. The basket-maker begins by making the crown of the hat, interlacing 36 tigellas and shortly afterward adding other supplementary stalks whose ends are seen protruding. When the hat is finished, all those projecting beyond the fabric are cut off. The rhythm of the crossing elements is twofold.

285 276 Figure 114. Length, 10 centimeters; width, 8 centimeters. Provenance: Carurutí.

This cigarette case faithfully imitates the ones the Chiriguano have seen in the hands of half-breeds or creoles. Nevertheless, its technique is interesting, for it is purely indigenous. The /Plate LXXXI appears here/ /457/ tigellas of karandaí leaves cross in a twofold rhythm.

The Chiriguano are not great smokers and it is rare to find cigarettes among them, so that these cases seem to me to be made for amusement rather than for their practical utility.

Sieves

415 252 [262] There is no Chiriguano housewife who does not have at her disposal at least two sieves. The importance of this kitchen utensil corresponds to the considerable role of corn flour in their food. Of the 12 different dishes that the Chiriguano prepare from this grain, there are six or seven in which it appears in the form of flour. Kãwi itself is made with corn pounded in a mortar and then passed through a sieve. Sieves serve also for cleaning beans and ridding them of the stones and dust accompanying them. Finally, sieves are used for straining kãwi after cooking and for separating the liquid, which is to ferment, from the marc or temiču. They can also be used as simple baskets, and I have seen some holding cotton seeds.

/184 cont./

323 [237] the force of the heat and remains over the paintings like a binder, without which they would disappear the first time it was used. The Taragüirisi remains on the vessels like a light coat of rubber and the white of the Tovanti becomes opaque (2).

2. When a pot is slightly damaged, they heat it in the fire and on the inside and outside apply the Taragüirisi, and it is as good as before.

/185/ Textiles

286 462 [294] Another important occupation of the Chiriguano woman is weaving the Asoya for her husband, brother, or son, and the Cutama for herself. For this she prepares the wool or cotton, spins it opposite the way the mestizo and European women spin, and then bleaches it and finally dyes it.

286 In order to weave, they set up two tall, slender forked sticks in the house, with two sticks across, one above and one below, and arrange or place the threads vertically, and then sit on the ground and begin to run the woof through, thread by thread, which they hit with a pointed stick of soto wood called Piuca. This, to be sure, is time consuming, if the threads are fine, but, on the other hand, the work is very durable.

291 286 231 249 [184] [177] Ponchos, Asoya, are of two types, one of wool and one of cotton; the first are common from the right bank of the Parapiti River southward and the second from the left bank northward, because in the first region sheep are plentiful, and in the second, cotton fields. Formerly, before the whites introduced cattle into the region, cotton was cultivated everywhere, and from its product the men were dressed for ceremonies in their Tíru and the women in the Mandu, which I shall discuss in the following chapter.

/187 cont./

301 buy in the store, so active since the founding of the missions.
302 The Chiriguano with his vigorous head of hair and his red Yapicuana
[197] /188/ walks very proudly and shows off both things at feasts in the presence of his companions (1).

[197] [114] [121]

1. An interested party once said that the mission in Yumbía had no purpose because the Indians were civilized. I am sure that this is not true, because the explorer who wants to learn the old customs of the Indians can study them better there than anyone else today. There they wear long hair, the tembeta /lip plug/, and balaca, or band, from childhood.

291 To cover the head they do not all wear a hat. The latter
294 is woven by them themselves with palm leaves, Carandai;
285 they bring them from the places where they are abundant, Carandaiti, pull out the whitest shoots /cogollos/, take them to their houses, then string them one by one on a long cord, which they make of the same palm, tying them to each other. They hang them there and the action of the air whitens them much more. Then they divide each leaf of three or four shoots into leaflets no larger than 2 1/2 centimeters and begin to weave at the crown, where they form a cross with these leaflets, which they then keep weaving, and, as one ends, they add another, and when the work reaches the edge or brim, they stick the ends in so that the hat will not come undone, pull strongly, cut off the ends, and a round hat has been finished.

Others form long strands one centimeter wide and sew them to one another with cotton thread, and these hats are imperfect
292 cones lined with black or red cloth. They are used by older
554 *Indians, those of importance, caciques and sorcerers (?).*

291 2. The Quichua /Quechua/ always with his cap,
302 the Chiriguano is abandoning the custom of
304 long hair, the lip is pierced for the tembeta in
178 few places now, and the straw hat is being

/190/

291 The crown of the hat is made of four oval parts, as is
• 294 the brim which surrounds it, sewed with fine cords of the same material, and the edge of the brim is turned upward. The hat has a band of the same material sewed to both sides at the temples to hold it to the throat; a knot or a ring on the band can be used to tighten it.

292 The Ambícuai, which lends its name to the whole outfit,
281 is a perfect cassock, but its form is entirely Chiriguano, for it does not hinder the movement of the arms. Its cut is not straight, and both parts are made fast at the chest with two leather straps, which are run through the holes on the opposite side. The cassock in back ends in two points, where there is a kind of ornamentation of the same leather, which consists of short, fine strips, like a tassel. The sleeves are wide, as is the whole garment, and are attached to the shoulder, being open at the armpit so as not to impede the movement of the arms, either in hunting or in war, where the grandees also wear it. In fact, in the photograph taken in Santa Rosa to be [126] sent to the exposition, a hunter and a warrior dressed in this doublet appear outside the circle. In the middle there is a 529 Chiriguano woman with her crown and adornments as queen 554 of the fiesta, who offers chicha to all who are enjoying them- 562 selves (1).

1. The queen is the one who serves the dancers as mistress and patroness of the fiesta. This [128] photograph or figure will not be reproduced in the chapter dealing with fiestas because I could not obtain it.

292 The Timbiao, breeches, is also of leather and is made
[281] of four pieces, wider from the waist to the sacrum and narrower from the thigh to the bottom. It is quite wide and comes to the ankle. It is rougher than the rest, but more valued, and they will give anything to have even a single pair. This garment is tied at the waist with a belt or with two strings which are sewed across the entire width of the garment itself.

C
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[113]

/62 cont./

Brazil/, Berlin, 1905, pp. 330 ff.; and Die technischen Voraussetzungen in der Ornamentik der Eingeborenen Südamerikas/ The Technical Bases for the Ornamentation of the Natives of South America/.

C
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[126]

The three sieves that I obtained from the Chiriguano correspond to the flat baskets described above with respect to their exterior form and to the rudiment of the plaiting. They differ from the latter only in that their strips are a certain distance apart and in that one strip of one group always passes only one of the other group, with the result that the ornamentation of the surface consisting of parallel lines which is shown in the little baskets is not produced. These sieves are also provided with handles like the flat baskets of the Chiriguano. A sketch of a Chané sieve shown by Nordenskiöld shows that these Indians also use such sieves (263). Flat baskets and sieves analogous to

Ce
[285]

263. Nord. 1, Fig. 124.

those mentioned are described by Métraux and shown by him in drawings (264).

264. Métraux I, pp. 457-460, Plates 83, 84.

C
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291
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[177]

The technique of the Chiriguano hat (I.A. 554) is not original, but no doubt was received from the whites and perhaps was directly taught to the Indians in the missions. For us the technique of this hat is without interest, except for the fact that this technique is also applied by the Izozó to the making of a type of basket, a specimen of which is shown in Figure 98b /see p. 158/. The manufacture of the hat begins at the center, and the strips, the beginning of which is plaited, are augmented by the addition of other strips. See Figure 99 /see p. 158/. The style of plaiting is like that of all the other objects of this kind among the Chiriguano and Chané, so that one strip of one group always passes two strips of the other group.

Cc
[285]

Ce
[285]

8: Schmidt--197 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
Izozo

C Ce 415 482 177 [126]

/75 cont./

Net Bags Made by the Toba, from the Collection

I. A. 572. Bag for carrying burdens. (Found among the Chiriguano) Length 0.70 cm.

I. A. 845. " " " " (Found among the Izozó) Length 57 cm.

I acquired two net bags, one from the Izozó and the other from the Chiriguano, which show differences from the techniques mentioned in the foregoing. The Izozó and the Chiriguano told me that they themselves had not made these bags and that they had obtained them from the Toba.

/76/ Sewing

C Ce 294 177 [296]

With the acquisition of European clothes, naturally the sewing of these clothes to make and mend them became general among the Chiriguano and Chané. Modern sewing needles are an article eagerly sought by them today. But undoubtedly these Indians had already known the technique of sewing with a needle with an eye for a long time through their contact with the culture of the ancient Peruvians. Although the native textiles are, in most cases, made in one piece, needlework coming from other cultures is often added to the native technique of these textiles. I mentioned that a large Izozó tipoy is made of two smaller tipoys sewed together. The ponchos of the Chiriguano in Machareti are made of two pieces sewed together. The four edges of the Chiriguano and Izozó ponchos most of the time are turned and sewed to the rest of the fabric. In the making of the bags for carrying burdens, especially the double bags for loading draft horses or burros, sewing is used.

C Ce 294

C Ce 415

Among the cuyas that I obtained from the Chiriguano and Izozó there are several which show breaks mended by sewing. See Figure 25a /see p. 51/. The two diagrams shown in Figure 130 a and b serve to illustrate the way in which this sewing is done, with cotton thread on the two Izozó cuyas I. A. 666 and 667, and with fine wire on the Chiriguano cuya (I. A. 460). The cuya I. A. 667 shows two such repairs done by sewing.

/76 cont./

The Working of Skins and Leather Tanning

The Chiriguano and Chané know the art of tanning leather, and they use for that the bark of the "Piptadenia" and other trees. No doubt they obtained the knowledge of this craft from the whites. They use not only tanned leather, but also strips of animal skin for the making of sundry objects (279), but the

279. Nord. 2, p. 165.

craft of working leather and skins is not an important one. It is said that formerly the Chiriguano, when they went hunting, wore leather clothing conforming to the European style (280).

280. Nord. 1, p. 184. Nord. 2, pp. 60, and 61. Viedma, op. cit., p. 181. Cited in Nordenskiöld.

Beyond that, leather is not used for making clothing, except to make sandals (281). The men's modern custom of wearing

281. Nord. 2, p. 69, Fig. 23.

a leather belt must be attributed to the influence of the whites. Without counting its application to the making of bridles and saddles for horses and asses, either draft or saddle animals, on which we have no data, strips cut from leather or from animal skins are used in the form of straps, principally to transport or hanging up some object. In place of the common vegetable-fiber cords, leather straps are often put on the nets for carrying burdens, on hammocks, and also on the hoops mentioned above, in which they keep things. The band of the Chiriguano net for carrying burdens I. A. 564 consists of an untanned cowhide strap. See Figure 134 /see p. 209/. The Izozó vessel I. A. 617 has a leather strap attached to its handles. The strings of the bows for shooting arrows are strips of animal skin, and the Chiriguano net I. A. 573 is made of cowhide strips.